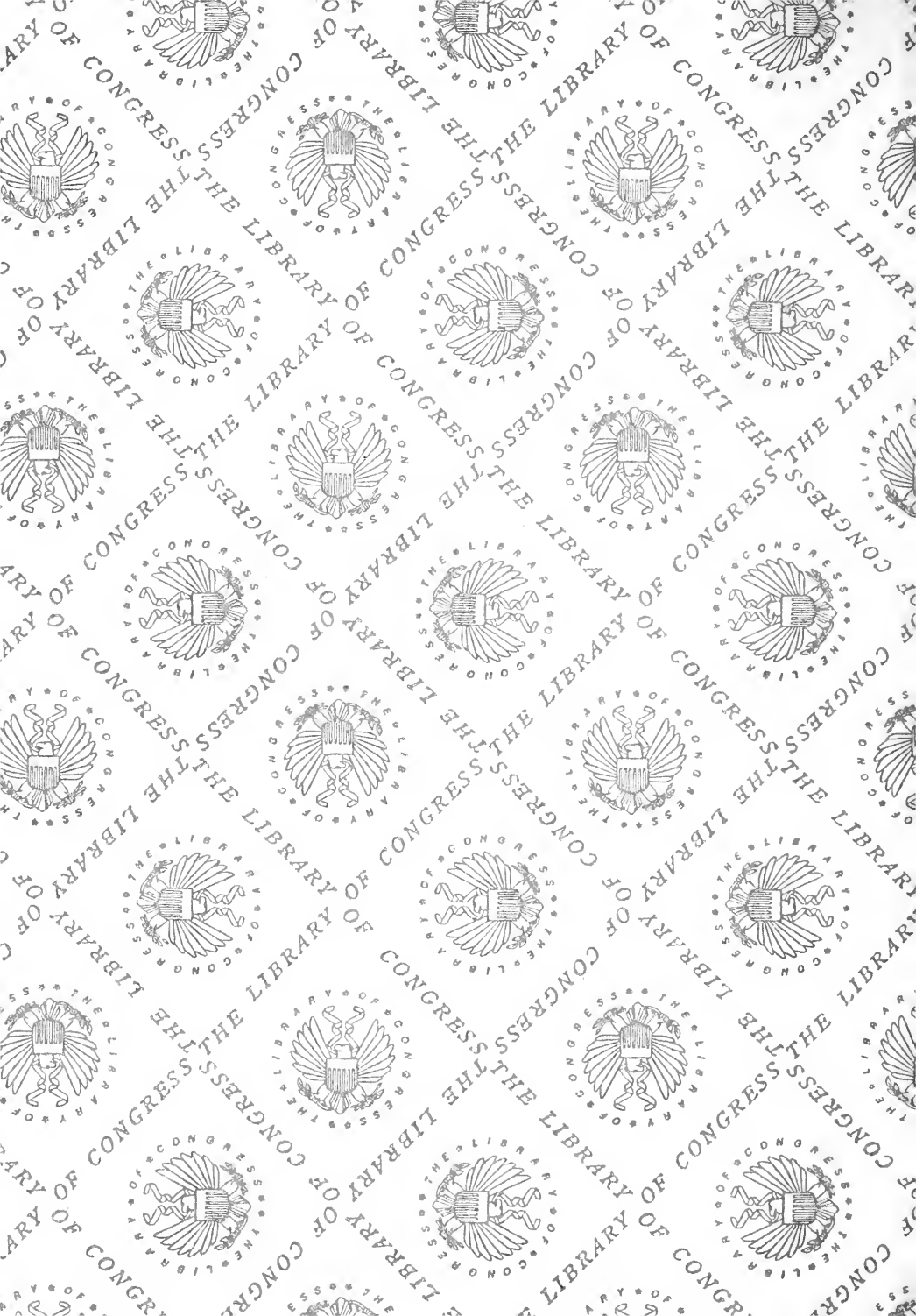
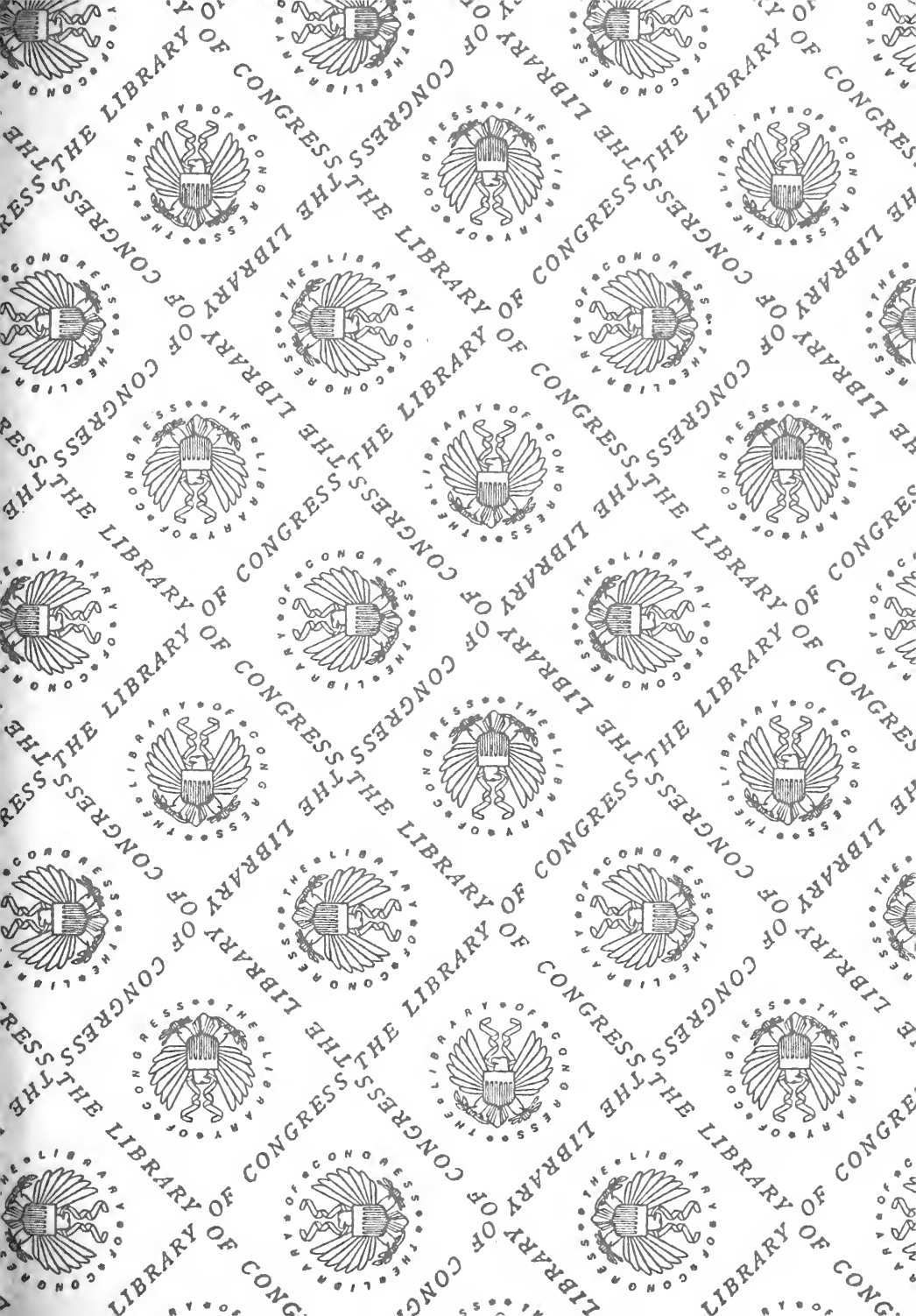


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# A PAPER

ABOUT

# CHAUTAUQUA

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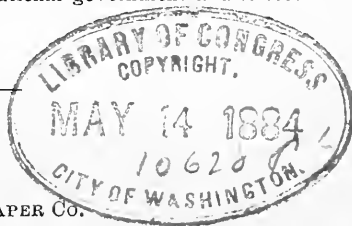
*Its Teachings.*

BY EMILY RAYMOND.

“The more things thou learnest to know and enjoy, the more complete and full will be for thee the delight of living.”—*Platen.*

“To diffuse education among the people, to develop their understandings, and enlighten their minds, to strengthen our constitutional government and to secure its stability.”—*M. Guizot.*

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1884.



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DEDICATED  
TO  
LEWIS MILLER,  
PRESIDENT OF THE CHAUTAUQUA ASSEMBLY,  
ONE OF ITS TWO ORIGINAL FOUNDERS  
AND  
ITS MOST LIBERAL PATRON.





# ABOUT CHAUTAUQUA.

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Knowing that there is an increasing desire to understand the Chautauqua idea and aim which has taken captive the hearts of many thousand "pilgrims" who for ten consecutive summers have journeyed to this Mecca, I will attempt in these few pages to give some prominent features of this unique assembly.

It is an educational movement, combining sacred and secular knowledge, taking the teachings and doctrines of the Holy Bible as the chief corner stone. In other words, Chautauqua seeks to establish the relation of Christianity and of culture as they appear in our individual as well as in the national life.

All persons are concerned in that which shapes the life, the destiny and the greatness of the nation, of which we all form a part. This great movement, which has caused from every part of the wide world the inquiry, "What is this Chautauqua?" is a plan where men and women, boys and girls, may learn the truths which Christianity has nourished, that they may enter into sympathy with all those things that are pleasing to God, and allow the best, grandest and

noblest of all ideas to have expression in their thoughts, their writings, their literature, and to pervade their homes, in order that our national life be rich and great in results, rich in all that constitutes that which is grandest and best in human history.

There is a saying that "two heads are better than one," and the proverb is proved true in the origin of the "Chautauqua Plan," as it was jointly the thought of Lewis Miller, of Akron, O., and J. H. Vincent, D. D., of Plainfield, N. J., both famous Sabbath-school workers.

They, with many prominent educators of this Nineteenth Century, realize that the tendency of most of the teachings of the age are to overthrow and sever the precepts of God's Word and its requirements from secular knowledge, rather than to build after its model, symmetrically, the character which requires spiritual, as well as mental and moral culture, as much as the body needs its physical training.

As we are commanded to search the Scriptures and to seek first the Kingdom of Heaven that all other things may be added, so the first great duty that Chautauqua teaches is "obedience" to this command of Him who made us, to have dominion and mastery in this beautiful world over all creatures and things, and Who also endowed us with capabilities for studying all His works.

Chautauqua aims to prepare for eternity, and as the intellect is one great gift by which we are distinguished from the brute that perisheth, and is im-

perishable, therefore its laws require that it must be cultivated and expanded in all directions, and this new "movement," by the variety of its exercises and teachings, its biblical study, its smagazines, its paper and lecture programmes, however diverse, will be found to relate directly or indirectly to this true idea of educating according to the Christian theory. The memory is the great storehouse of the mind, and it must be filled with knowledge gained from the great Source of all wisdom, and in this way claiming the wonderful promise, "If any man wills to do God's will, he shall know." To realize what great power and strength lies in Obedience, I quote Thomas Hughes' expressive thought, which is embodied as follows:—

"Three roots bear up 'Dominion,' knowledge, will,  
These two are strong, but stronger still the third,  
'Obedience', 'tis the great tap-root, which, still  
Knit round the rock of duty, is not stirred,  
Though storm and tempest spend their utmost skill."

With this principle as a basis, Chautauqua builds, fully believing our Lord's word is not "Without Me ye can do little," but "Without Me ye can do nothing." Thus the keynote of this new departure from conventional ways is the question of true obedience; not that of which we are capable in ourselves, or of ourselves, but "What can He perform by making us monuments of His power and mirrors to display his image and knowledge."

The outline of study is, first, the true culture for

eternity according to the Christian theory; second, seeking the agency of the Holy Spirit; third, the instruments which are the truth, primarily and especially revealed in the Holy Scriptures. The institutions, as, the church influences, operating through the home public service—Sabbath-school and pastorate—the church school, with its specific work, both regenerative and educational, and pastoral, embracing its internal organization, officers and management, its text books, its teachers, its opportunities and antagonisms, its collateral aids—which are, study of God's records in Nature—as Physical science—God's record in human history, as the study of man in mental, moral and social science, of man's achievement in literature and art, and the control of everyday life, in the interest of personal culture, social life and business undertakings.

Chautauqua places the Bible in the center and at the foundation of all its work, and when the truth is realized that for many years most of the religious instruction has been, as it is now, given through the Sabbath-school, the wisdom of the leaders in this great plan of instruction was apparent, by the calling of a Sabbath-school assembly in August, 1874. This was from the first, and is now, an institute for training teachers of to day and to-morrow in the contents of the Bible, in the best methods of teaching the Gospel that is in the Holy Bible, in its various forms of evangelical, philanthropical Christianity, which the study of the Bible has developed. Also

giving them knowledge from the great foundations of secular truth, both classical and modern, which aid in furnishing equipment for their work.

Year by year new departments of study have been added in harmony with the outline presented.

Chautauqua assumes a positive attitude towards all true science and good literature, and seeks, by all its teachings, to bring about the threefold piety, of the heart, the intellect and the will.

In harmony with this purpose, the Literary and Scientific Department, with its mystical letters, C. L. S. C., was created.

It involves a course of study and reading covering the principal subjects of the college curriculum, and gives an outlook over the vast field of learning and some acquaintance with the master pieces of both ancient and modern literature.

Its aim is to promote habits of reading and study in nature, science, art, and in every field of learning, both sacred and secular.

One beautiful feature of the arrangement is, that it brings the young and the old into the closest sympathy and fraternal delight as members of the great circle.

The fact that the largest number of the American people can not have the education that a college graduate receives, and yet needing some means of culture after their school days are passed, was considered, and our leaders created the different departments of study, in connection with its foundation

plan. It has grown until this Assembly at Chautauqua deserves the title first bestowed by "Joseph Cook," but not adopted by itself, the "Summer University."

It is a school, in an humble way, for those persons, who, conscious of their needs, earnestly desire the highest culture possible for themselves. This plan of study gives general views from the vast realm of knowledge, and brings the multitude in direct contact with the most gifted, vigorous and brilliant intellects of the continent, who open the way to the masses that they may walk on the higher plane, continually seeking increase of wisdom, which is more powerful than earthly riches. Our noble leader, Dr. Vincent, reasoned that every soul should have some intellectual occupation, that all who work should think, and that they may think while they work. Also, that secular work in the kitchen, nursery, parlor, shop, farm, or counting-room, may be ennobled by the habit of thinking on the right subjects, with the right aim, and in the right way. For is it not proven true, that the more persons study nature and science, the more they will reverence the God of Nature and appreciate his unwritten book which is so full of mystery and of glorious truth; for reverent thought brings belief in the Bible.

Although the design of the C. L. S. C. was for the uneducated masses of our people, yet a college president first gave his name as a member, and all

classes of society were represented upon the roll of the new association in the first seven hundred names, registered at Chautauqua, the very day the plan was presented. This new movement supplied a want widely realized, and as soon as the first members informed their friends at home a fresh list of names were added, which in a few weeks swelled the number to eight thousand. The zeal of the members may be noted by the demand for standard books which were prescribed for the first year's course of reading—as the entire stock of the various publishers was exhausted, and for several months afterwards exceeded the supply. Of each work more copies were sold than the total number of members, thus showing that the influence of this circle extended beyond its own organization.

It also showed that the thought of the people which had slumbered so long was awakening to a realizing sense that ignorance of the great world of "books" could no longer be allowed. The word school with all its broad meaning expresses the only name suitable for this wonderful scheme of instruction.

It is a school of specialties, that all minds may be attracted, and all tastes guided; and its lecture platform has the delightful programmes so arranged. "We Study the Word and the Works of God," is the first motto. The second one is, "Let us keep our Heavenly Father in the midst;" a third one has been adopted, "Never be discouraged." It is pleas-

ant for all to know that some of the most distinguished educators and literary men of our own times were consulted and that they most heartily approved this plan of instruction before it was given to the public. William Cullen Bryant endorsed and gave it his strong recommendation in a letter written by his own hand, less than a month before his death. The religious teachings of the Holy Scriptures which were to be so conspicuous at Chautauqua did not meet with one objection from our great poet, for there was no antagonism in his heart between science and revelation.

Many persons inclined to be critical have asked, why does Chautauqua say and do so much about teaching the Bible, and have its doctrines so prominent? Also, cannot a person become cultured in any sense without some knowledge of its contents?

Chautauqua teachers answer, "Heaven and earth shall pass away, but these records of Divine revelation shall not pass away," but are for our direction, and we must possess ourselves of the great truths therein contained.

The fact that the great portion of the mental food of the present time—science, history, poetry, morals, fiction and essays, is prepared by writers who have long since ceased to believe, and although true, that there never was a period when the sacred volume, embodying the world's faith and salvation, had so wide a distribution, or was exciting so mighty an influence upon the world's civilization and progress,



yet Chautauqua teachers must exalt the Bible, in order to show those who are weak in faith that Science and Religion are not two separate departments, not even two phases of the same truth. For science has a broader realm in the unseen than in the seen, in the source of power than in the outcome of power, in the sublime laws of spirit than in the laws of matter, and religion sheds its beautiful light over all the stages of life, till whether we eat or whether we drink, we may do all for the glory of God. Science and religion make common confession that the great object of life is to learn and to grow, and Chautauqua teaches that both will come to see that the best possible means for the attainment of this end is a personal relation to that Teacher who is the Way, the Truth and the Life.

The scientific department of this great movement discusses secular science with the Bible in hand. It studies natural science from the standpoint of faith in God's word, which is opened out and expounded by leaders in science who, revering Nature, also bow before the God of Revelation.

The leader and his counsellors are devout men, and they realize that the truth or falsehood of the Bible, its worth or worthlessness, is the great question of the day; also that the life or death of modern society hangs upon its issue. They insist that every member of this Circle shall study and see for themselves that the teaching of this grand old Book is what is needed in this age. All are urged to give

earnest examination to the literature of the Bible to see what it has gathered to itself, as it shows the amazing hold it has gained upon the human intellect and heart, as it set in motion, in all ages, the most powerful and polished minds, in explanation, illustration and defense of its truths and revelations.

Chautauqua believes with the German writer who aptly remarked that "one period has fought for Christ's sepulchre, another for his body and blood ; and that the present contends for his Word." Through the whole course of study involved in this new plan all are urged to seek with reverent faith the spirit of the Sacred Book, and have all their time brought into harmony of purpose with its requirements. Instead of keeping it for time of family prayer and worship, and putting it aside to make room for all the busy practical work of everyday life, Chautauqua urges us to take its teachings for hourly guidance, as we struggle towards what is good and best, as well as to make ourselves strong to meet the infidelity of the times. To prove that it is not an erratic fancy for the leaders in this great movement to insist upon the study of the sacred Scriptures, I will call your attention to some thoughts from the most brilliant and distinguished intellects of the world which "teachers" of Chautauqua audiences bring before them for consideration. Also, some remarkable facts of scientific interest, which were in the Bible, and yet men would not believe them, but puzzled and perplexed their own brains to find out the sublime mysteries.

Daniel Webster, when commended on a memorable occasion for his eloquence, said, "Whatever I have spoken or written, that deserves the feeblest encomium of my countrymen, I have no hesitation in declaring that for their partiality I am indebted, solely indebted, to the daily and attentive perusal of the Holy Scriptures, which are the source of all true piety and eloquence, as well as of all good and all comfort."

The unbelieving Rousseau paid an effective tribute to this divine book by saying it was the "only one which is indispensable to the Christian, and needs only to be read with reflection to inspire love for its Author, and the most ardent desire to obey its precepts." "Never did virtue speak so sweet a language, never was the most profound wisdom expressed with so much energy and simplicity. No one can arise from its perusal without feeling himself better than he was before."

Chautauqua, in leading her students to seek the pure thoughts from the master minds of every generation, gives a high place to the immortal bard Shakespeare, and in searching, they find that he, too, was indebted to the Scriptures for his illustrations, rhythm and modes of expression. It is evident that he went first to the Word, then to the works of God. Hence, his wonderful power of inspiring all who study his utterance's with sublime affection for that which is good, and chilling us with horror by his fearful delineations of evil. While we study Shakes-

peare we are reminded of the Bible, by an elevation of thought and simplicity of diction which are not found elsewhere. He gives quotations, allusions, and parallelisms in his work which show his familiarity with Scripture, as well as his fondness for it and the almost unconscious recurrence of it, to his own mind. "Shakespeare's Complete Works" is the only other volume that may be said to have a literature of its own, which stands at the head of human productions, for the universality and power of its influence, and because it shows more significantly the superhuman vitality of the Bible. Thus Chautauqua knows and teaches that our best literary men have been students of the Bible, and that it is the most stimulating book of all literature. The glory of this grand book is that it contains much that is simple enough to lead the "wayfaring man, though a fool;" but also much that is difficult, and it is full of scientific assertions.

"Science has exulted in having discovered what it is pleased to call an order of development on earth—tender grass, herb, trees; moving creatures that have life in the waters; birds, reptile, beasts, cattle, man. The Bible gives the same order ages before, and calls it God's successive creations. During ages on ages man's wisdom held the earth to be flat; meanwhile God was saying, century after century, of himself, "He sitteth upon the sphere of the earth." Men racked their feeble wits for expedients to hold the earth, and the best they could devise were serpents, elephants, turtles—beyond that, no one had

ever gone to see what supported them, yet God was perpetually telling man that "He had hung the earth upon nothing."

Chautauqua teachers wish their students to "search the Scriptures," also, to see what harmony there is between the Word and the Works of God. Science has no hint how a long ascending series of developments, crowned by man, may advance another step, and man become equal to angels. But the simplest teachings of Scripture point out a way so clear that a little child may not miss the glorious consummation. One favorite teacher at Chautauqua has uttered the beautiful truth, that the "Universe is God's name, writ large," and that "thought" goes up the shining suns as golden stairs, and reads the consecutive syllables, all might and wisdom and beauty, and if the heart be fine enough and pure enough, it also reads everywhere the mystic name of Love. Chautauqua says, will you not learn to read the hieroglyphics and then turn to the blazonry of the Infinite page? That is the key-note; the heavens and the earth declaring the glory of God, and men with souls attuned, listening. Herschel says "All human discoveries seem to be made only for the purpose of confirming more strongly the truths that come from on high, and which, also, are contained in the sacred writings. The common authorship of the worlds and the Word becomes apparent; their common unexplored wealth is a necessary conclusion.

We all know that the pet science of to-day is me-

teorology. The fluctuations and variations of the weather had hitherto baffled all attempts at unraveling them. It had seemed as if there was no law in their fickle changes. But at length perseverance and skill have triumphed, and a single man in one place predicts the weather and winds for a continent. Chautauqua turns to the Bible and shows in Ecclesiastes, 1st chapter, 6-7 verses, that the whole department was under law, and laid down so clearly that if men had been willing to learn from it, they might have reached this wisdom centuries ago. Torricelli's discovery that the air had weight was received with incredulity. For ages the air had propelled ships, thrust itself against the bodies of men and overturned their works. But no man ever discovered that weight was necessary to give momentum. During all the centuries the fact had stood in the Bible waiting for man's comprehension. Job xxviii., 25: "He gave to the air its weight." Now, we need not be ignorant of what is recorded in the Bible if we will follow up the methods laid down in the plan of this great Christian educational movement, that seeks to bring to the humblest soul opportunity of gaining wisdom in Physical Science as well as from Revelation.

Science tells us that there has been a "survival of the fittest." Doubtless this is true, so Chautauqua teaches that in the future there will be a survival of the fittest. What will it be? Wisdom, gentleness, meekness, brotherly kindness and love. Over those who have these traits death hath no permanent power.

The whole aim and teaching of this great movement is to bring us, as Herbert Spencer says, "into harmony with our environment."

Besides Biblical study we have general history and literature, selections from the greatest authors, translations from Homer, Demosthenes, Cicero and Virgil. Astronomy, biography, physiology, theology and microscopy are taught. All thoughts from the latest scientists and all social reforms are discussed.

A question may occur just here. How can one take so much study in six weeks, or, in fact, accomplish anything in the way of study by simply going to this great center of instruction? We must remember that the aim is to extend its influence beyond the few weeks spent at Chautauqua, for home life is to be utilized in the interest of knowledge. We go to this "High Place" much as the Children of Israel went up to Jerusalem, to gather "inspiration" for the coming months after our return when the actual work begins.

The course of reading and study is arranged for four years—ten months in each year—and can be accomplished by giving one hour each day to the matter.

The plan is simple enough to invite the masses, and lead them on without discouragement from its difficulties, yet so thorough as not to be deemed superficial.

Time would not allow me even to mention or

allude to the grandeur of this educational movement. Even the London *Times* remarked that never since the days of Queen Elizabeth had there been such a revival of learning.

There are members of this circle in every State and Territory of our Union, besides in nearly every quarter of the globe. All creeds as well as countries are represented, and its influence for good is already unbounded. There is not in the world another such a device for helping to educate the human soul. No school, college, university or church has ever held forth such an opportunity for true, grand, harmonious culture.

Chautauqua has been more potent in uniting the people of our own sunny South than any other influence. At this center for several summers the most prominent educators, besides men and women of literary culture, also statesmen and Governors, have occupied the platform and sat in the assembly and mingled their voices in praise and prayer with our own, and the most intimate friendships are sought.

Gov. Colquitt and Dr. Haygood, two extreme Southerners, have listened with fraternal delight to lectures by Schuyler Colfax and other distinguished Northern men. They have heard with tender hearts reminiscences of the battle fields from George H. Stewart and General Fisk of the Christian Commission. I repeat the significant fact that this "Chautauqua movement" has been more potent than any power of our Government, civil or political, in har-



monizing the two sections of our beloved land, which were so sadly divided by our late civil war.

Chautauqua is also a place where all "reforms are agitated," and let all of us remember the "Women's Christian Temperance Union," originated at this center.

Aside from the Sabbath School Normal teachings and the Literary and Scientific Circle Chautauqua marked a new era in its eighth year by opening a school of Theology. It is regularly chartered by the Legislature of New York, with power to confer degrees on those who pursue the designated course and pass a satisfactory examination. This is in harmony with its first aim and is for the higher education of Christian ministers who are already settled over congregations. One characteristic of each new development of Chautauqua is, that it is not strained or forced, but it is brought to the front, to meet a positive demand. To quote the words of a friend, "The pew and the pulpit unite in asking for an institution of this kind. It has come to pass in these latter day's that the plane of the pews in our churches is no longer from ten to twenty feet lower than the box, where the minister stands. Indeed, there are churches where the pews are even higher than the pulpit, and the pulpit realizes that the time has come when if no higher than the pew in intelligence, culture and piety, it may as well be taken down and set out. Prominence in spirituality alone will not answer, for

people take their intellects to church, and some take their intellects only. All who cherish the church as the teacher of civilization and morality, are anxious for the higher education, and continued prestige of her ministry.

The minister, from his place in the pulpit, is quick to perceive and appreciate the situation. He hears the mutterings of the times, and realizes that he is the appointed keeper of the Temple. But how shall he make ready for the increased demands upon him—how to study, when to study, and what to study—how to widen his horizon and add to his mental power. There are theological schools, but he cannot leave his field. Herein is the reason for this new School of Theology, which brings the course of study into his own home, that he may pursue it in connection with his regular work.

In his private study he is placed under the counsel and direction of a faculty composed of scholars of highest reputation as students and educators in theology. The work required is solid work, as the C. S. T. has no patent system, nor short-cut road to a theological education. This department, therefore, is to help ministers to economize time, to keep abreast with the times in Biblical, ecclesiastical, theological literature, and in general literature and science, so far as they bear upon the studies which belong to their profession.

There is a department called Chautauqua Young Folks Reading Union, the purpose of which is to

unite young folks everywhere in pursuing each year a course of entertaining reading prepared especially for them.

The School of Languages has for its object the instruction of teachers and others in the natural methods of teaching both ancient and modern languages, and to increase popular interest in philological studies.

The Teachers' Retreat has become one of the most popular institutions at Chautauqua. Its aim is to quicken and benefit secular teachers by inspiring them to develop their individual powers and aptitudes in the study and practice of the profession. Their instruction is imparted by the foremost educators of the age.

A Chautauqua Children's Class meets daily in their Temple, during the Annual Assembly, at 8 o'clock A. M., and is under the direction of Rev. B. T. Vincent and Frank Beard, the chalk artist. The course of study is chiefly Biblical, embracing lessons in the Bible as a book, in Bible history, geography and doctrines—in memorizing texts of Scripture and sacred hymns; also in practical life, laws of courtesy, deportment, etc. They have lectures, illustrated by costumes, by the oxy-hydrogen light and by models. Pilgrimages by the children are made from time to time through Palestine Park, under the direction of experienced tourists who have visited and studied the actual Holy Land.

Chautauqua has a permanent Missionary Insti-

tute, the object of which is the promotion of an intelligent and enthusiastic interest in Christian Missions, both at home and abroad. In connection with Foreign Missions an appeal from Chautauquans was sent to Victoria, Empress of India, that she would abolish the System of "Child Wives" in every part of that vast domain.

The College of Music, with its six departments, is another development of the Chautauqua Idea. It seeks to cultivate its members in the Science and Art of Music. Besides the eight departments mentioned, there is a Look-up-Legion, an order of Temperance Classmates and a Chautauqua Society of "Christian Ethics for Young People."

Also a department of the C. L. S. C. has been added. Its aim is to supply the needs of a large class of people, who denie a course of reading less extensive. Its works are more recreative and popular in their style. It embraces a course of thirty-six volumes, one for each month during the year, so arranged that it may be accomplished by reading from twelve to twenty pages each day. It is called "The Chautauqua Boook—a Month Reading Circle." Its superintendent is J. L. Hurlburt, D. D., Plainfield, N. J.

Rev. J. E. Kittredge truly said that "one is easily reminded whenever Chautauqua's name is spoken, of the wonderful Banyan tree of the banks of the Nerbudda." Southey finely describes it in these words:

" It was a goodly sight to see  
 That venerable tree,  
 For o'er the lawn irregularly spread,  
 Fifty straight columns propped its lofty head ;  
 And many a long dependent shoot,  
 Seeking to strike its root.  
 Straight like a plummet grew towards the ground.

\* \* \* \* \*

Beneath was smooth and fair to sight,  
 Nor weeds, nor briars, deformed the natural floor,  
 And through the leafy copse which bowered it o'er,  
 Came gleams of checkered light.  
 So like a temple did it seem, that there  
 A pious heart's first impulse would be prayer."

Each year Chautauqua, like this famous growth of India, drops down in most vigorous fashion these depending shoots, that, taking root, thicken into full trunks and give breadth and might and wealth of fruitage to the whole structure.

Persons should be present to enjoy the annual meetings at Chautauqua, but attendance there is not necessary to graduate in the C. L. S. C., as those who have never visited this great center may enjoy the advantages, diploma and honors of the Circle. But unless one has been to the "Assembly" the real spirit of the "wonderful movement" is not caught, for the very air one breathes then has all the "inspiration of a college town" as the students wear their various badges, designating the year of graduation, degrees conferred and other marks of distinction, while the various 'Professors, in their "caps," are seen flying

hither and thither to their various classes as the bells, "Chautauqua bells," ring out their sweet calls of the hours of study. Besides, one has the pleasure of seeing and hearing many notable men and women of this 19th century, which, alone, is a privilege seldom enjoyed in a city or home in this world. The influence of this place is world-wide, and when we realize its history of ten years—with the religious and literary organizations it has brought into being, the literature it has created, the reforms it has pushed—we will desire to come and pay our homage to the "shrine," and will feel that it is truly wise to exclaim: "The Lord's hand is with this great Educational Movement."

There are over 40,000 members who are pursuing the reading and study of the C. L. S. C. This Circle was organized in 1878, and yet the last class (1886) numbers 12,000. Some members pursue the course of study alone, while others find it helpful to meet with the local circles which now aggregate almost to a thousand, and are of all sizes, from three members to several hundred. In August of each year the members of these Circles, to whom it is possible, gather at Chautauqua, and for several weeks pursue their studies under the direct supervision of their leader and superintendent, Dr. Vincent.

There is a form of application for membership to the C. L. S. C., which can be obtained from Miss K. F. Kimball, Plainfield, N. J. All persons who desire to unite with the "Circle" should send the annual fee

of fifty cents which is used to defray the expenses of correspondence, memoranda, etc., that would be received from "headquarters" by the member. The full course of reading covers four years, and an average of forty minutes daily reading will enable the student in nine months to complete the books required for the year. In explaining the memoranda, I will say that the annual "examinations" are held at the home of the members, and in writing. The paper forwarded to them is called a "Memoranda," and consists of large sheets, one on each department of study, containing questions, with blanks for answers, outlines, hints on study, and a catechism of important facts to be memorized. The items of printing and postage, in sending all this material to 40,000 people, are considerable; consequently the small sum of two dollars for the entire course of four years explains itself. There is no financial aim in the enterprise.

Just at this point it may be of interest to some persons to know that the thought of this C. L. S. C. first entered the mind of its originator, J. H. Vincent, twenty-five years ago, while he was beginning his ministry as a village pastor in New Jersey, but its practical realization was reserved for more favorable auspices. In the summer of 1878, while Dr. Vincent was crossing the Atlantic homeward bound, from a breathing spell under the Alps, the plans of this wonder Circle were matured and its details arranged. In the original plans of the Assembly, as well as in

their execution, Mr. Lewis Miller and Dr. Vincent have cordially co-operated, and to the first named, special honor is due for the conception of having it an "Out-door University." The Chautauqua Assembly is the parent and pattern of all the summer Sunday-school gatherings, under the varied names of "Assembly," "Congress," "Parliament," Encampment, throughout our broad land, from Ocean Grove to the Yosemite.

In allusion to this Literary and Scientific Circle, a witty member has said: "Now, all over the land are groups of ladies who meet with their sewing to discuss, not their neighbors' virtues, but the conduct of the Greeks and Romans, or listen to a selection from some great author, or a translation from Homer or Virgil. Travelers, both old and young men, on the railway car and steamer, one sees, conning their Chautauqua text-books, and there are home circles, where the kings of old England are reviewed at the breakfast table, social gatherings with "criticism and cream" mingled in pleasant proportions, and ambitious organizations with lecture courses, besides public discussions in town halls. It is also said that the first question when real Chautauquans meet is, How are you up in your readings? instead of the old conversation about their domestics and the fashions. "This Circle has fifteen Memorial Days set apart as days of special interest to every member, and are for devout prayer for the furtherance of the objects of this Society. The "Bryant" bell at Chautauqua



rings at noon, October 1st, when members are supposed to begin their studies, also, on every memorial day during the year! Wherever they may be, true Chautauquans can hear its echoes! On these respective days all members are to read the literary and scriptural selections indicated, and to collect some facts about the authors whose birthdays are thus commemorated, and to invoke the blessing of our Heavenly Father upon this attempt to exalt His Word, and to understand and rejoice in His Works."

The C. L. S. C. has its own monthly magazine, called the Chautauquan, in honor of the place and the organization. It publishes ten numbers each year, which contain as serials, many of the required books, besides articles selected from both standard and current literature. This magazine is edited and published at Meadville, Pa., by Theodore L. Flood, D. D., M. A., who has been from the first the journalist of the Chautauqua Movement.

Then, the Assembly Herald is published every morning, Sundays excepted, during three weeks of the Assembly. It is an eight page, forty-eight column paper, printed on the grounds on a steam power press. There are eight stenographers employed, who are first-class reporters. This Daily Herald mirrors all sermons, lectures, and all proceedings at Chautauqua, and for the simple price of one dollar we have more than seventy choice addresses to carry as possessions to our homes.

The place where this wonderful Assembly annually meets is situated in Western New York. It is a charming and well wooded plateau, sloping down to the very edge of Chautauqua Lake. The lake is seven hundred feet above Lake Erie, which is ten miles distant, and fourteen hundred feet above the Atlantic Ocean. Chautauqua contains one hundred and thirty-six acres of land, which is laid out into streets, avenues, classic groves and "sacred sites." It is easy of access, and "excursion tickets" are sold to it from all principal points on the leading railways in the country, north, south, east and west. On the grounds proper are more than twelve miles of driveway. Horses and carriages are brought by visitors from Indiana, Ohio and other States, for family use during the season. Chautauqua has a "railroad" running into the north side, which connects with the Lake Shore at Brocton, N. Y., and the Erie Railway, at Corry, Pa. During the Assembly there is a large fleet of steamers, besides private yachts, hundreds of row-boats, and many a white sail is filled by the breeze. The steamers all connect with Mayville, Lakewood and Jamestown, and daily, crowds of people take excursions over the beautiful lake. Apropos of this charming lake, I will say that poets rave over its beauty, and it surely is a gem. Just before the sunset there is a light over its waters that reminds one of the hidden fires of the "opal." It is so clear that the trees look into its glassy surface and see "their faces" reflected. In

its cradle the stars lie down at night to sleep. Clouds deck it with their shadows. With multitudinous waves, it sings its anthems, which have sounded in the ear of God for thousands of years. In the sweet summer time children launch their tiny crafts on its waters and pick up pebbles along its beach, and men and women bathe beneath its silver waves. Only after long periods does it shake with anger. There it lies, full and fresh and clear and beautiful as the "mercy from above." Scattered on both shores are summer hotels, where hundreds of people come for their rest and recreation.

For the health of humanity it is written—there are three requisites, viz: Pure air, pure water and proper sewerage. Nature provided the first two at Chautauqua in a bounteousness found in few places in this world. The upper currents that fan the lake and the lower currents that bubble up in the sandy bottom give us the pure air. The water supply, aside from natural springs and many good wells that have been drilled, is taken from the bottom of the lake, direct from its purest sources, and forced through pipes to all parts of the ground. Chemical analysis of this water shows that it has no equal in purity. The sanitary precautions are perfect; no sewers flowing into the lake, and not a drop of waste water even allowed to be thrown on the ground, but every thing removed daily, and no stronger argument for its healthfulness, than that thousands of people every year spend their summer vacation in

this "city in the woods," and return with renewed health and vigor to their homes.

Ample accommodations are found in many of the private cottages, beside the boarding-houses, where from five to fifteen dollars per week good board can be obtained. Rooms can also be rented in most of the cottages at reasonable rates. Parties so renting can board outside by the day or "board themselves," as a good bakery, grocery, meat market and other supply stores with the dairy and its rich creamy milk will fully meet all the demands in their respective lines. The Hotel Athenæum, completed two years since, offers accommodations of the most complete and perfect character. It has every modern convenience for the comfort of its guests, spacious and elegant parlors, halls and dining rooms, a passenger elevator, large and cheerful rooms with excellent beds, and broad verandas. Rates from three to four dollars per day. This hotel is called one of the most elegant in America. It can entertain 500 guests.

Chautauqua is famous for the purity of its air, the beauty of its groves, its entire freedom from flies and mosquitoes, which are the pest of many places. Chautauqua gives all the advantages with none of the disadvantages of the so-called summer resorts. Its society is, in the highest sense, refining; its influences are educating, and build up both parents and children. It is a place of freedom without license; of recreation without harmful amusements.

The card-table, the dance and late hours are forbidden. The moral and social atmosphere is delightful, and remarked as soon as one enters the grounds. There is no other place on this continent where one can enjoy such rare combination of rest, recreation and instruction as at Chautauqua. The various "meetings" are held in buildings and tents delightfully situated in the groves. In the several parks are pavilions and hundreds of rustic seats where one can sit and meditate, or come with book or friend to read or chat, as fancy dictates. The parks are kept in a charming rural style—with beautiful flowers, statuary and flowing fountains, hanging baskets always filled with graceful vines and foliage. Then on every side are grand old forest trees, under the shade of which, if at all reverent, the force of Bryant's poems fills the heart, and involuntarily one exclaims, "The groves were God's first temples," and offers to the "Mightiest" solemn thought and supplication.

The Chautauqua Idea in all its bearings is like a kaleidoscope, which must be turned and turned, and adjusted to the eye to see all its beauties, and each department must be observed closely to learn what they are. The observer will find that all history, science, philosophy, art, literature and Christianity itself, is under his eye. There are models for study, besides ornamental structures scattered over the grounds. The model of the Holy Land is nearly three hundred feet in length, lying on the border of

the lake, which for this purpose represents the Mediterranean Sea. Here the student can travel on foot over the hills, through the valleys and by the water courses of Canaan. Every day in Assembly time, at certain hours, points of interest are explained by some devout scholar who has visited the Sacred Land. There is also a model of Jerusalem in the Park, which is considered one of the finest ever prepared. Near it is an Oriental House. Both occupy prominent positions. There is here a sectional model of the Great Pyramid of Keezeh and a Children's Temple, a Chapel, Normal Pavilion and Congregational House, an Amphitheatre which will seat six thousand. In this building there is a large pipe organ, which on great occasions sends forth its grand peals of music to the accompaniment of a choir of three or five hundred voices and a fine orchestra. At other times the great congregation helps on the C. L. S. C. songs and the grand old church hymns, made sacred by their religious sentiments and a thousand precious memories. Chautauqua music must be heard to be appreciated, and when from a distance the manifested approval of a vast audience during the rendering of a concert seems like the rattle of hail, it must make one conclude that there is also "music" in applause. If you can imagine approval without stamping of feet or striking of canes, which methods are never allowed in a Chautauqua audience, you will wonder how it is manifest! I will say, by simply "clapping of the hands!" On rare

occasions, and then only when suggested by our leader, Dr. Vincent, we have a "Chautauqua Salute," or a "Blooming of the White Lilies," given distinguished persons. It is a most beautiful manifestation, and originated at Chautauqua—given for the "first time" for General Grant, who, when President of the United States, honored Chautauqua with his presence. It must be seen to know what it is. Our dear Garfield received it, and some Brahmins from India have been honored. Joseph Cook always has the compliment, also John B. Gough. Many persons have received the honor, and many more will, as from year to year they go up to this "High Altar of Knowledge," and yet the compliment is "always rare." Chautauqua has an open air Auditorium, with seats for three thousand persons. In it, under a covered platform, the Concert rehearsals are held. And a very important acquisition at this center is a Museum of Art and Sacred and General Archæology, located in "Newton Hall." Also during the Assembly large bazaars are opened, where one can purchase everything in the literary and fancy line. A brief description of the contents and aim of the "Museum" will show to students that it is not necessary for them to go to the British Museum in London, to the Louvre in Paris, or to Berlin, to examine rare casts or manuscripts, for generous friends have donated the following articles to Chautauqua: There are six hundred "Exhibits," which are distinctly the property of the Chautauqua Archæological Society.

First of all, are eleven plaster casts of ancient monuments, each one being a choice selection. The Winged Lion and the Winged Bull of Nineveh, the Black Obelisk of Shalmaneser II, the Moabite Stone, two Assyrian Tablets, an Egyptian Tablet representing the Goddess Isis, the famous Rosetta Stone, the Siloam Inscription, the Deluge Tablet and the Arch of Titus, this latest and costliest acquisition was put in place last August. This Arch was expressly cast by Malpieri, the formatori in Rome, and imported for Chautauquans, the generous gift of Jacob Miller, of Canton, Ohio. A second class embraces copies of ancient manuscripts and inscriptions. Of these are seven separate works, comprising sixteen volumes in all. The Codex Alexandrinus in autotype, the Codex Fredirico-Augustenus in fac-simile, the bronze ornaments of the palace gates of Balawet, in five superb volumes, of one hundred plates, the Monuments of Nineveh, in two portfolios of 100 and 71 plates severally, four volumes of the cuneiform inscriptions of Western Asia, and the Great Harris Papyrus, the largest in the world. Maps, charts and photographs make up the third class. Of these there are 123. The library numbers thirty-five volumes. A special Palestine collection, illustrating the land of the Book, secured through the assistance of Prof. Edwin R. Lewis, of Beirut, Syria, numbers 108 items. Then the Art Department of the Museum embraces 234 pieces, including views of the representative paintings of the



world, small plastic casts of classic art, and framed cases of photographs of foreign views and works of the master artists. Besides these, in the summer are temporary loans, including the rich and large collection of Professor O. A. Van Lennep. This C. A. S. is only two years old, yet how rich in promise for future additions. This Society all will understand is to gather for the "Bible students" material that shall illustrate or corroborate or in any degree help to interpret the Sacred Book; to establish at Chautauqua a treasure house, and to preserve within it the very best stores from every available quarter of the globe. The Bible is a book of geography and has its lands, therefore there are systematic searching investigations, from which charts, plans and accurate maps are produced, models of cities and countries, flora and fauna, trees, flowers and plants, are collected. It is the aim of the C. A. S. to provide full sets of these in order to make vivid the comprehension of Bible geography and topography. This Society will also collect and preserve here for its students copies of the monuments of the past that are now stored away in many a ruined tomb and temple, or just beneath the soil, records that illuminate, confirm, and often supplement with great beauty the Scripture annals. There are volumes of records in ruins of cities, which are discovered, and then casts, squeezes, and tracings of these quaint tablets are made. It is the intention of this Society to collect and preserve these casts and copies of

monuments which shed light from out of the past upon the History and Chronology of the Bible. And the text of the Bible, too, one must have, or a copy of the original manuscripts of Evangelist or Prophet. Papyrus is too fragile, and the "tooth of Time" too sharp; therefore copies of copies, are here, called codices of the Bible. The chief of these originals are the Alexandrine in the British Museum, the Si-anitic in St. Petersburg, the Vatican in the library at Rome. Then there are ancient versions and translations into cotemporary tongues, renderings in later ages of vast interest to the scholar. It is the distinct aim to hold these, also by autotype, copies of all leading codices, or fac-simile copies where the autotype is not provided. Accompanying the material contents of this Museum, this Society will secure at Chautauqua a Lectureship that will present the results of modern research, latest news from the monuments, the conclusions reached by reliable investigations in each department. Already have Wm. H. Ward, Philip Schaff and J. E. Kittredge, all eminent divines, given addresses of great value, from the Chautauqua platform, in its interest. And most sacred of all places in this center of instruction is "St. Paul's Grove," named in honor of the greatest man in all the Christian centuries, the Apostle who united broad culture, with deep religious enthusiasm. In this grove, surrounded by lofty trees, one sees a white temple, Grecian in architecture, whose open sides recall pictures of the Partheon. It is the

"Hall of Philosophy," and on entering we find it adorned with busts of the old Athenian educators. It is the place where the members of the C. L. S. C. meet for their "Round Table" conferences and other special services. During the Assembly, in this hall at the early morning hour of eight all metaphysical and scientific topics are discussed, with some learned Christian Professor in the chair, who is master of the theme presented, and who must also bring the latest thought for the people. Just imagine it! all ye morning slumberers! that at this early hour hundreds of interested listeners, women as well as men, are assembled! This beautiful and now classic grove, a little removed from the bustle and crowd, with its hall, has been chosen especially for the Chautauqua Scientific and Literary Circle. Here, burn yearly the "Athenian watch-fires." In this grove there is a beautiful "Bronze Gate" standing at the entrance of an arched "Way" that leads to the "Hall in the Grove." This "gate" opens only to those persons who have finished the "four years course" demanded by the C. L. S. C. For two years, '82 and '83, Chautauqua has had "Commencement Day," on which occasions over two thousand women and men have entered through the opened gate way, walked under the "arches," over flowers which were strewn on the path by "little children," and have been "welcomed" into the Society known as "The Hall in the Grove," by Dr. Vincent and his counsellors. After which the grand procession passes on, escorted

by thousands, who with their respective badges and banners and gay music, march to the Amphitheatre, where, after appropriate services, "Diplomas" are bestowed. Hard by, are held the annual Camp Fires, at which Chautauqua carols are sung, and speeches made, and old folks grow young again! Oh! who would not be a Chautauquan! Then we must not forget to look for an "Art Studio," where the genial sculptor, Edward A. Spring, of Perth Amboy, presides and initiates all true art lovers into the mysteries of "clay modeling," or first art. Near the Art Studio is a "classic" structure, called, in common parlance, the "Knower's Ark," and if walls could speak many "wonderful histories of the past ten years would be revealed," the origin of many "wierd plans and plots," and nine o'clock "phantom processions" could be traced, and oh! what charming "Blazes" since the "new broad old-fashioned chimney corner" was added, have been the delight of its guests and their special "dear five hundred friends."

Closely allied to this educational purpose was that of recreation under Christian auspices, mingling study and enjoyment. Among the attractions of the Assembly are superior lectures in literature, art, history, science, by men of national and often world-wide reputation. The music is always fine, cornet-ists, violinists, choice vocalists, or a large chorus choir with organ and piano usually precede the lectures. Beautiful fireworks, illuminated fleets, camp-fires, bon-fires, concerts, debating societies, spelling

matches, Saturday picnics, evening excursions on the lake, electric fountains and grounds illuminated every night by the electric light, minister to the delight of all.

Then we have vespers, philological conference services, receptions, alumnae banquets, Sabbath school sessions, Assembly services, sermons, praise meetings, even-songs, lectures in French and German. All services open with prayer and close with the Gloria Patri, in which every person of the great audiences join, instead of leaving the choir to perform an act which should come from every heart. Time would not allow me to speak of the gifted minds "whose names are household words"—who are selected as lecturers and teachers for the themes chosen for presentation on this Chautauqua platform, to all the throngs of people who for ten years have annually assembled. Our leaders seek knowledge from every source that is lawful and true, for the improvement of the taste through the eye as well as for the mind. They give us stereopticon illustrations of statuary and paintings and symbolic lectures, besides lessons by models, telescope, microscope, and every new invention, that we may grow more symmetrical in character and come near to the great Author of the Worlds and the Word. All the weeks of sojourn are delightful, because the rules and regulations are conducted in the most wonderful manner. Every hour with its chosen work is noted by the chimes or bells. Even the hours of sleeping and awaking are ap-

pointed. Here, one can bring their sons and not fear temptations, and their daughters can remain without a chaperon! There are many excursions by steamer over the beautiful lake on the Sabbath, but they are not allowed to land upon these grounds. Its "Sunday Laws" have been enforced from the beginning without Smith Bills or other legislative acts, but by the simple authority of its Christian President and his staff and the Christian principles embodied in the hearts of the multitudes who for a few weeks are citizens of this "City in the Woods." On other days excursion parties come by thousands, and naturally some would become disorderly, and the question would be, how are they managed? I answer, they are Americans, and refer you to Archibald Forbes' description of the great motley assembly at the recent centennial celebration of the surrender of Yorktown.

It may be asked, who pays for all these great and wonderful privileges of culture which can be received at Chautauqua—for the master minds of the world—whose names one can read on the Assembly programs, must have compensation? The money is received from gate fees of daily attendance, and the ten per cent. tax, or money received from boarding houses and business firms, and the generous gifts of money from its founders. One can judge the popular sentiment regarding it, as a place worth visiting, when known that in its eighth summer the entrance fee for three weeks amounted to \$24,000. Who

comes? The Assembly is composed of all ranks and conditions, in the social scale, regardless of age, color or sex.

“The snowy headed sage—the boy  
Elate with manhood’s joy,  
The maiden, with unfrosted hair,  
The mother, bowed with earthly care,  
The child, whose hands rest  
Lightly against its mother’s breast,”

All come to this, the only place in the world, where as equals “the rich and the poor meet together, feeling that the Lord is the maker of them all.” Again the question, What is this Chautauqua? Joseph Cook has well said, “It is both an achievement and a promise.” There is here a hopeful endeavor to bring to a focus, all truth that has a religious bearing, whether it is biblical or scientific, and to hold up in the heat of that focus all the indifference of the average church member, in the performance of his duties to the vast population of America. This institution of Chautauqua, could it be imitated from side to side of the land, would “save America,” not merely from small philosophy and from small politics, but from most other parts of our long and dismal list of indigenous small things.

Our dear late President Garfield when at Chautauqua, in his address said: “You are struggling with one of the two great problems of civilization. The first one is a very old struggle. It is, ‘How shall we get leisure?’ That is the problem of every hammer stroke, of every blow that labor has struck

since the formation of the world. The fight for bread is the first great primal fight, and it is so absorbing a struggle that until one conquers it somewhat, he can have no leisure. So we may divide the whole struggle of the human race into two chapters—first, to get leisure, and then comes the second fight of civilization, what shall we do with our leisure when we get it? I understand that Chautauqua is trying to answer that question, and to open out fields of thought, to open out energies, a largeness of mind, a culture, with the varnish scratched off. We are getting over the business of varnishing and painting our native woods. We are getting down to the real grain, and finding whatever is best in it, and truest in it, and if Chautauqua is helping to garnish our people with the native stuff that is in them, rather than the ‘paint and varnish and gewgaws of culture, they are doing well.’

“Bishop Wiley in a sermon of unusual excellence and power preached at Chautauqua, closed with the following tribute to this wonderful power. ‘I have never felt happier as to this outlook of Christianity than I have done here at Chautauqua, and this question continually arises, the nineteenth century is the progressive age, this is the most advanced period of the world; here, is the head and topmost stone of civilization; here we are, away off toward the end of this great century that is to accomplish such mighty things. What is Chautauqua? A Christian light, a Christian power, a Christian



center, one of the most hopeful, powerful and promising things for the outlook of Christianity and far in advance of any one institution of all the past centuries. Why, Chautauqua is large enough to save the Gospel, if there was nothing else left. There is power in this line of study, in this co-operation, in this movement, reaching out through the country, and being felt in the world, something here that shows the Gospel to be imperishable. Why does Chautauqua live? Because Christianity is its life. Christianity is its power, is its spirit. And the same power, the same life, the same spirit, is more intense, more workful to day than in all the history of the past."

The New York Herald has the following: "The fact is, that the Chautauqua Assembly is the visible center of the greatest university in the world, for the students number over 40,000, and the course of study is endless. Every family in which there is a Chautauqua student will learn unconsciously, that life is worth living and that there is something more than food and clothing. Society, politics and religion will improve wherever there is a single adult who has learned that study need not end when the doors of the school room close behind them. Culture, which at present means little more than a thin varnish upon very imperfect material, will be far more genuine and general when thousands of clear-headed men and women have sought it, by beginning within, instead of without.

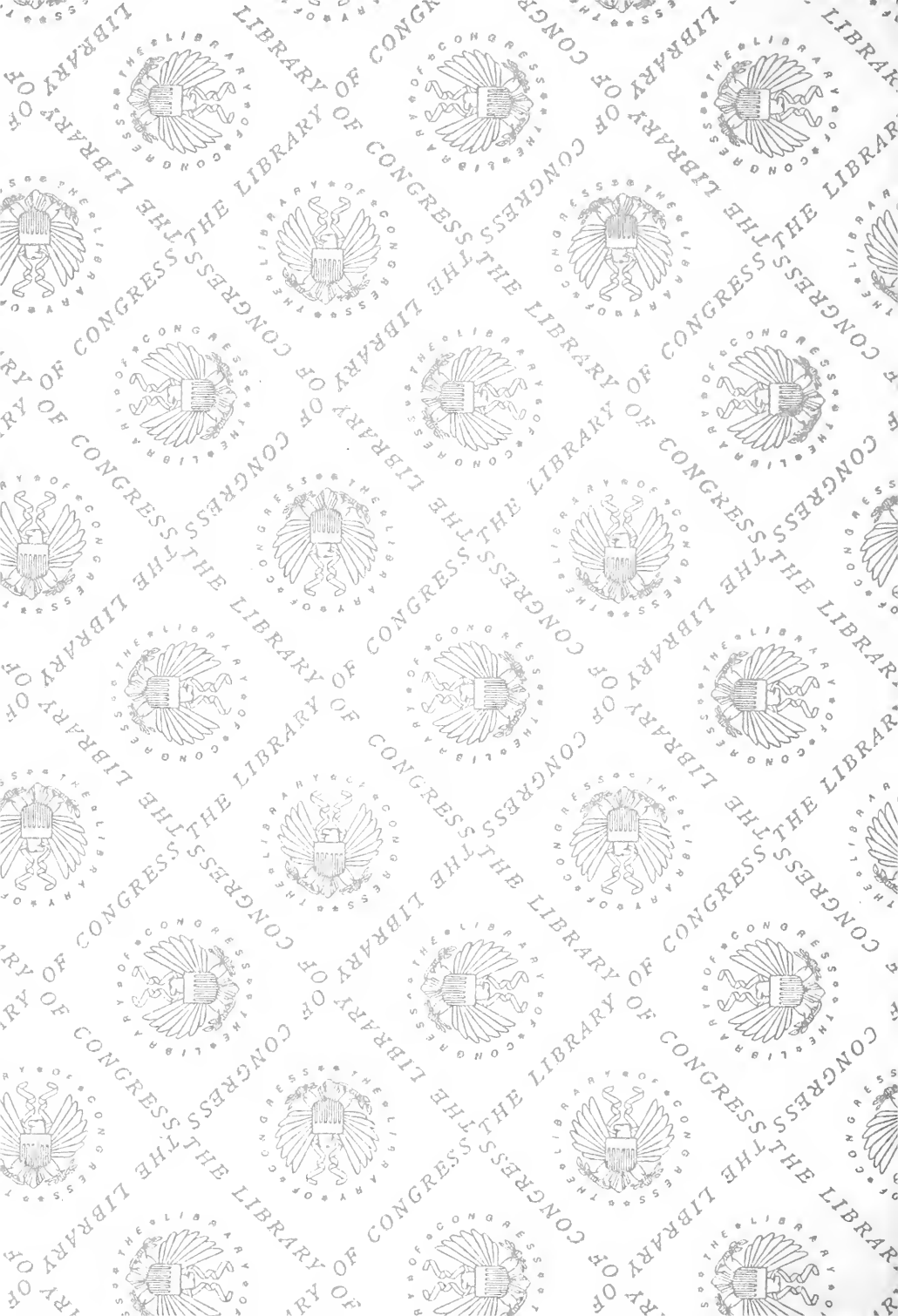
## IN CONCLUSION.

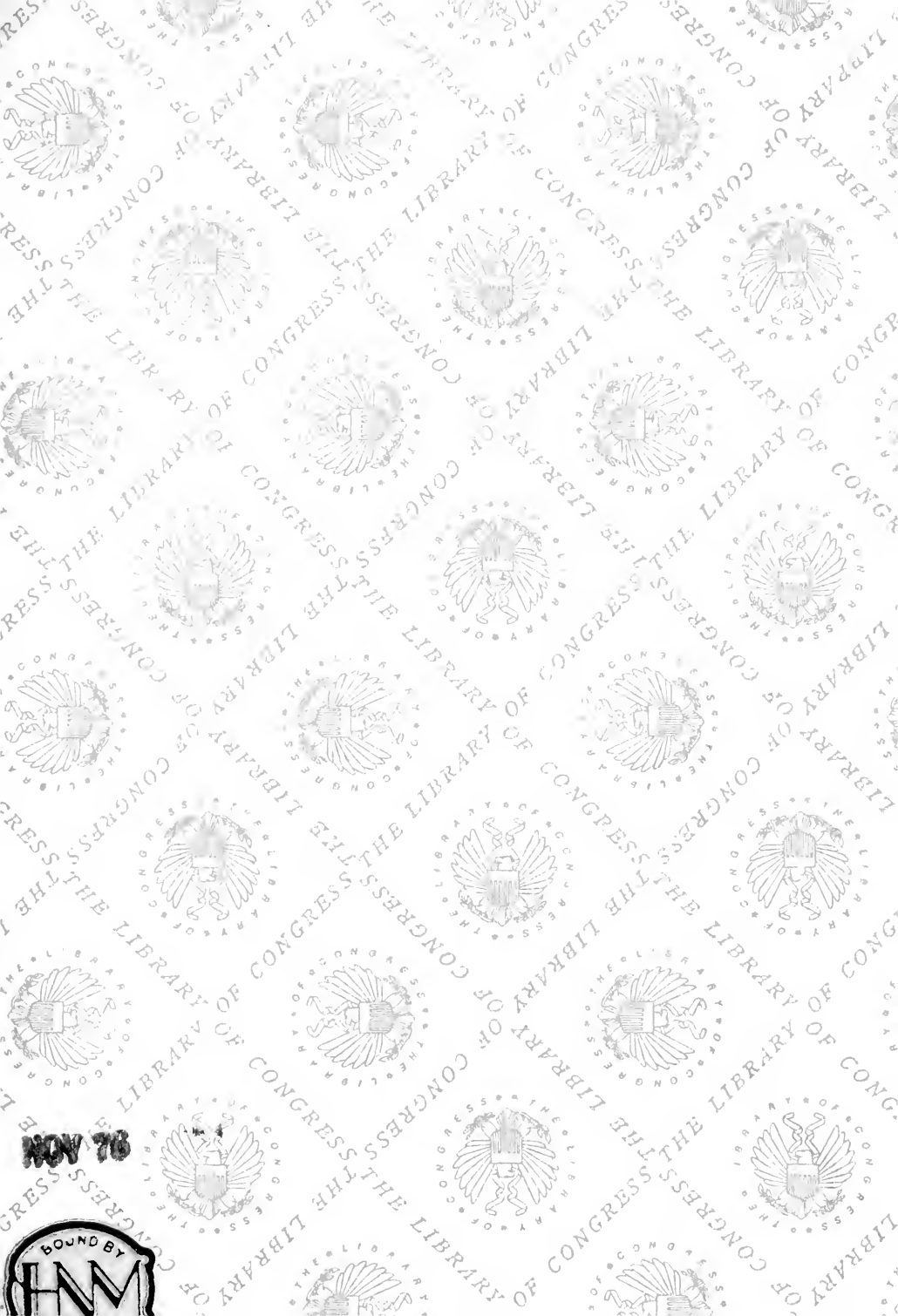
As the most cultivated people of the ancient world, the Athenians and their Roman cousins, had their Agora, and Groves, and Forum, where their people met to hear the wisdom from their philosophers and statesmen; their temples with their deifications, represented in statues sculptured from the fairest of marbles (by which very stones the want of something truer and deeper was expressed), and their Altars to the Unknown god, so Chautauqua is the Agora and Forum of this, our day and generation. Its platform expresses all culture, all wisdom, all knowledge, and its right hand holds the Bible with its God, who may be known, and its chart for guiding this wonderful soul of ours in its marvelous journey, while the left hand points to the unwritten Works of the same Lord, who will be near all the way of this life and lead us up to the heavenly kingdom. Thus imperfectly have I attempted in this paper to tell something about the aim and work of the great Chautauqua movement, and its eight permanent Departments of Instruction, in order that you may know something of this "mighty power" that is abroad in our land! And will you believe me when I tell you that the leaders of this movement do not in any form receive reward for their great work of elevating the standard of Christian education which this nineteenth century demands. If you will go and spend one session at this great center you will

not wonder why every year, in the lovely summer-time, many thoughts are turning to this beautiful "City in the Woods," why many hearts are uttering fervent petitions that they may meet and grasp the hand and look into the dear face of him who is their special leader, and have their enthusiasm re-kindled, as their hearts and minds are refreshed by the "royal feast" his brain deviseth for all who will be guided. I would also have you believe with a learned man who has traveled in every part of the world, and who, after visiting Chautauqua and remaining one session in examining all its plans and looking into the earnest, intelligent faces of the thousands who daily assemble for instruction, declared Chautauqua with its Idea and Aim, to be the "Eighth Wonder of the World."

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